by sin, even though he associates with them. He who knows
this, is pure, clean and obtains the world of the blessed, yea,
he obtains the world of the blessed."

Max-Muller has an interesting and thought provoking note on the five questions raised and the two paths described
in the foregoing sections which I reproduce below:—

" First, why in the fifth oblation water is called man : s"condly,
to what place men go after death, some by the path of the Devas, others
by the path of the fathers, others again bv neither of those piths;
thirdly, how they return ; some returning to Brahman, others return-
ing to the earth; fourthly, where the paths of the Devas and the fathers
diverge, *vis.,* when from the half-year the path of the Devas goes on
to the year while that of the fathers branches on to the world of the
fathers ; fifthly, why that world, the other world, does never become full,
'bis., because men either go on to Brahman or return again to the world.
Many 'questions are raised among Indian philosophers on the
exact meaning of certain passages occurring in the preceding para<
graphs. First as to who is admitted to the path of the Devas ? House-
holders, who know the secret doctrine of the five fires or the five
ybations of the Agnihotra, as described above, while other house-
holders, who only perform the ordinary sacrifices, without a knowledge
of their secret meaning go by the path of the fathers. Secondly
those who have retired to the forest and whose worship there consists
in faith and austerities, *i.e.,* Vanaprasthas and Parivarajakas, before

they arrive at a knowledge of the true Brahman. The question then arises, whether religious students also enter the path of the Devas ? This is affirmed, because Puranas and Smritis assert it, or because oir text, if properly understood, does not exclude it. Those, on the contrary, who know, not only a conditioned, but the highest unconditioned Brahman, do not proceed on the path of the Devas but obtain Brahman immediately.

Again, there is much difference of opinion whether, after a man has been in the moon, consuming his works, he can be born again^ Birth is the result of former works, and if former works are altogether consumed, there can be no new birth. This, however, is showm to 1 e an erroneous view, because, besides the good sacrificial works, the fruits of whk h are consumed in the moon, there are other works wnich have to be enjoyed or expiated, as the case may be, in a new existence.

The great difficulty or danger in the round of transmigration arises when the rain has fructified the earth, and passes into herbs and tre^s, rice, corn and beans. For, first of all. some of the rain does